



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*Sixth Step: Religious Teaching.*

May we not understand that, whatever else may have been intended to be taught by these events and their narration, first of all was the thought, *God and Government*: (1) A form of government, suited to a people in one period of their history, is found inadequate for the accomplishment of the great work assigned them by God, in another period; (2) change, improvement, progress, in forms and methods of government, are a part of the divine plan, but the immediate events leading to the change, and the spirit with which it is proposed, may well merit the divine rebuke; (3) he whom God would have govern, must be, first of all, God-appointed; (4) he must also be the choice of those whom he is to govern; (5) he must still further be one capable and fitted for the work he is called to do.

## STUDY IV.—SAUL'S REIGN TILL HIS REJECTION; 12-15.

- Remarks:** 1. Let us note the two principal features of the method we are pursuing: (1) study of the material in its *variety*, including (a) the general facts, (b) the important words and phrases, (c) the leading topics and (d) a classification of this various matter; (2) "a rising from the variety, through induction, to grasp the unity, and so (a) the organization of the variety into a unity, and (b) the application of this result."
2. There is only one method of obtaining a knowledge of Biblical geography, viz., by studying the geography in connection with historical personages and historical movements; by studying the text with a map in hand.

*First Step: General Study.*

- 1. First Reading:** Study (with note-book in hand) chapters 12-15 and write down as you go along the main points of the story.
- 2. Second Reading:** Study them again (1), correcting or improving the work done; (2) indicating in connection with each point the particular verses belonging to it.
- 3. Résumé:** Take up the "main points," one at a time, and *in thought* associate with each all the details of the narrative which connect themselves with it.

*Second Step: Word Study.*

- 1. Ch. 12: 1-6:** (1) *have hearkened* (v. 1), cf. 8: 7, 9, 22; (2) explain the mention of his *old age and sons* in v. 2; (3) *before his anointed* (v. 3); (4) *ox, ass* (v. 3), why are these animals chosen? (5) *to blind*, cf. margin.
- 2. Ch. 12: 7-12:** (1) *that I may plead* (v. 7), note the change in the relation of the parties; (2) *sold* (v. 9), cf. Jud. 2: 14; 3: 8; Ps. 44: 12; (3) *Hazor*, cf. Jud. 4: 5; (4) *Philistines*, cf. Jud. 3: 31; 10: 7, etc.; (5) *Moabites*, cf. Jud. 3: 12-30; (6) *Bedan* (v. 11); (7) *Samuel*, how explain the speaker's mention of himself? (8) *Nahash . . . came* (v. 12), cf. the fact that the request for a king preceded the invasion of Nahash (ch. 11.)
- 3. Ch. 12: 13-25:** (1) *thunder and rain* (v. 17), cf. Prov. 26: 1; (2) *for his great name's sake* (v. 22); (3) *to make you his people*, cf. Deut. 7: 6-11.
- 4. Ch. 13: 1-7:** (1) *was [thirty] years old* (v. 1), the difficulties of the text; (2) *Jonathan* (v. 2) (a) meaning; (b) how could Jonathan be a warrior, if his father was only thirty years? (3) *Michmash, Gibeah* (v. 2), relative position; (4) *blew trumpet* (v. 3); (5) *thirty thousand chariots* (v. 5); (6) *sand of the sea shore* (v. 5), cf. Gen. 22: 17; 41: 49; Josh. 11: 4, etc.
- 5. Ch. 13: 8-14:** (1) *set time* (v. 8), cf. 10: 8; (2) *offered the burnt offering* (v. 9); (3) *foolishly* (v. 13), in what respect? (4) *after his own heart* (v. 14) cf. Acts 13: 22.
- 6. Ch. 13: 15-23:** (1) *Gibeah*, (v. 16) cf. the former position, 13: 2, 3; (2) *three companies* (v. 17), study the various routes; (3) *no smith* (v. 19); (4) the difficulty of the text in vs 20, 21.

7. **Ch. 14: 1-15:** (1) the geographical situation in vs. 1, 2; (2) the mention of *Abiah* in v. 3; (3) *wearing an ephod* (v. 3); (4) *Bozez, Seneh* (v. 4); (5) *these uncircumcised* (v. 6); (6) *no restraint* (v. 6), cf. 17: 46, 47; Jud. 7: 4, 7; 2 Chron. 14: 11; (7) *half a furrow's length* (v. 14); (8) *in the camp, in the field* (v. 15); (9) *earth quaked* (v. 15).
8. **Ch. 14: 16-23:** (1) *number* (v. 17); (2) *ask of God* (v. 18), cf. margin and the reasons for adopting it; (3) *withdraw thine hand* (v. 19); (4) *Beth-aven* (v. 23).
9. **Ch. 14: 24-35:** (1) *caused to swear* (v. 24), the evil results of this oath; (2) *enlightened* (v. 27); (3) *eat with blood* (v. 32), cf. Gen. 9: 4; Lev. 17: 10-14.
10. **Ch. 14: 36-52:** (1) *draw near hither* (v. 36); (2) *this sin* (v. 38); (3) *shew the right* (v. 41), cf. margin; (4) *Saul said* (v. 42), cf. the fuller text of the Sept.; (5) *lo, I must die*, (v. 43), though having committed so small an offense; better, *here I am, I will die*; (6) *not one hair* (v. 45) cf. 2 Sam. 14: 11; 1 Kings 1: 52; Matt. 10: 30, etc.; (7) *now when Saul* (v. 47), connection with preceding narrative.
11. **Ch. 15: 1-9:** (1) *which Amalek did to Israel* (v. 2), cf. Ex. 17: 8; Num. 14: 45; Jud. 3: 13; 6: 3; also Ex. 17: 16; Num. 24: 20; Deut. 25: 17-19; (2) *utterly destroy* (v. 3); (3) *Kenites* (v. 6); (4) *spared Agag* (v. 9), why?
12. **Ch. 15: 10-23:** (1) *It repenteth me* (v. 11); (2) *cried unto the Lord* (v. 11), cf. Ex. 32: 11-13; Luke 6: 12; (3) *monument* (v. 12); *blessed be thou of the Lord* (v. 13); (5) *little in their own sight* (v. 17), cf. 9: 21; (6) vs. 22, 23, note the poetical form of these verses.
13. **Ch. 15: 24-35:** (1) *I have sinned* (v. 24), uttered in what spirit? (2) *skirt of his mantle* (v. 27); (3) *the Strength of Israel* (v. 29); (4) *will not lie nor repent* (v. 29), cf. with v. 11; (5) *delicately* (v. 32).

### *Third Step: Topic Study.*

1. **Samuel's farewell address** (ch. 12): (1) Take up the address by paragraphs (vs. 1-3; 4, 5; 6-12; 13-18; 19-23; 24, 25), (a) reading each paragraph two or three times, and (b) writing upon paper, in the fewest words possible the essential thought; (2) note the two-fold trial which is conducted, cf. vs. 3 and 7; (3) observe the importance of v. 22 and compare with Deut. 7: 6-11; Ex. 32: 12; Num. 14: 13, etc.; (4) condense the whole into a brief statement which will practically cover the material; (5) find a theme which will be a suitable heading for the chapter.
2. **Saul's sins:** Study (1) the circumstances relative to 13: 8-14, and point out the real sin, noting all that was involved in it, and considering (a) whether Saul himself performed the sacrifice, (b) the relation of Israel's king to the prophets (superior, coördinate, or subordinate); (2) the circumstances related in ch. 15, noting (a) the direct disobedience, (b) his double excuse, (c) his persistence in his innocence, (d) his formal confession, (e) the real ground of the confession; (3) the change for the worse in Saul's character between these two events.
3. **Saul's wars and family:** (1) Consider whether the contest referred to in 13: 3, 4, etc., took place soon after he came to the throne, or in the second period of his reign, the first ten or fifteen years being passed over in silence; (2) study his wars against (a) Moab (14: 47), (b) Ammon (ch. 11), (c) Edom (14: 47); (d) Zobah (14: 47); (2) Philistines (throughout the book); (3) why is no account given of those against Moab, Edom and Zobah; (4) the names of Saul's sons and daughters, the captain of his host.
4. **Samuel's conception of religion** (15: 22, 23): (1) Put this prophecy into poetic form; (2) indicate the character of the parallelisms, e. g., synonymous, synthetic, antithetic; (3) reduce the passage to a simple prose statement; (4) is there any allusion to Saul's special work in rooting out witchcraft; (5) compare for this idea Amos 5: 21-24; Hos. 6: 6; (6) trace the same thought in Micah, Isaiah (e. g., 1: 11-16), Jeremiah; (7) study the relation of this prophecy to all prophecy; (8) contrast with it the conception of Saul.

5. **Different readings:** (1) Examine the marginal readings on 13:1; 14:18; (2) examine the other readings referred to in Kirkpatrick's 1 Samuel, on 13:15; 14:7, 14, 16, 24, 41, 42, etc.; (3) consider what is involved in the fact that we have two texts, which in many minor points at least, show different readings.

*Fourth Step: Classification.*

Go through the material gathered from the various sources and classify it under the following heads: (1) names of places; (2) names of persons; (3) important events; (4) miraculous events; (5) important sayings; (6) literary data; (7) chronological data; (8) worship; (9) manners and customs, and (10) historical allusions.

*Fifth Step: Organization.*

1. Prepare, now, in the light of all the work thus far accomplished a condensed treatment of the following topics:

- § 1. **Ch. 12:1-25.** Samuel's farewell address in which he (1) declares his official integrity; (2) indicates the ingratitude and faithlessness of the people to Jehovah and (3) warns, encourages and again *warns* them in reference to the future.
- § 2. **Chaps. 13:1-14:46.** (1) After ten or fifteen years, a standing army is organized and Israel revolts from the Philistines, who then come up in countless numbers for war; (2) Saul, in distress, acts independently of Samuel and is severely rebuked; (3) Samuel leaves him and the Philistines spoil Israel; the Israelites are disarmed, only Saul and Jonathan having swords; (4) Jonathan and his armor-bearer make an independent attack and slay a large number; (5) inspired by his success Saul and those with him assemble hastily for battle; they conquer, and now recreant Israelites take sides with their own people; (6) Saul rashly adjures the people not to taste food; Jonathan, not present at the time, takes a little honey and is refreshed in the midst of the pursuit; (7) so hungry do the people become that they fly upon the spoil and eat the flesh with the blood, for which Saul rebukes them; (8) having made inquiry of Jehovah and gained no reply, Saul perceives that a sin has been committed; lot is cast and falls upon Jonathan, who stands ready to die, but is saved by the people.
- § 3. **Ch. 14:46-52.** Saul has now fought with Moab, Ammon, Edom, Zobah and the Philistines; he has three sons and two daughters and the captain of his army is Abner his cousin.
- § 4. **Ch. 15:1-35.** (1) Saul is commanded to blot out of existence the nation of Amalek because of injury done Israel in the past; he makes war, conquers, but returns with the king of Amalek and much spoil; (2) Samuel meets and rebukes him; Saul denies his sin, persists in his obstinacy, but finally confesses in order to avoid scandal; the kingdom is rent from his hands; (3) Samuel himself executes King Agag, and leaves Saul, never to see him again.
2. It will be difficult to combine this material; still it may be done with some degree of satisfaction under the head: *Events of Saul's reign, till his rejection.*

*Sixth Step : Religious Teaching.*

Nowhere is there more clearly taught the cardinal idea of all prophecy than in the events and utterances of this portion of Scripture, *Obedience to the command of God* : (1) A nation's past sufferings and misfortunes may be attributed to a failure to serve and obey Jehovah (12 : 9) ; (2) a nation's future prosperity will be determined by this thing, viz., whether it obeys or disobeys the commands of God (12 : 24, 25) ; (3) a ruler who acts knowingly in opposition to the divine will, deserves and receives the reprimand of God ; (4) the ruler, or individual, who disobeys the divine injunction, and endeavors by pretext to justify the disobedience, making confession only to save appearances, is one whom God and God's representatives will surely reject (ch. 15) ; (5) " to obey is better than sacrifice, and to hearken than the fat of rams " (15 : 22) ; (6) " rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim " (15 : 23).

## THE EPISTLE TO PHILEMON AS A SUBJECT FOR EXPOSITORY PREACHING.

1. **Preliminary Statement.**—An important yet difficult problem in expository preaching is the treatment of an entire book of the Bible. It is here that the best results ought to be attained. Simply and clearly to draw out and apply the contents of so large and yet so closely connected a portion of Scripture as a single book, affords the finest opportunity to the expositor. Yet the way is not clear of difficulties, quite formidable ones, which also are not always anticipated. A discussion of the method in such a task, with suggestions which it is hoped may prove helpful, will be entered upon at this time. The Epistle to Philemon, one of the shortest and simplest of these books, will be considered.

2. **A Practical Example.**—The sermon of Dr. Maclaren, a master of the art of preaching, on Philemon, will be taken as a basis for study and criticism.\* To accomplish the best results, the reader should have this book and study it carefully in connection with the epistle itself in the English Bible. In the space at our command only brief hints can be given to serve as a guide to further thought and investigation.

3. **The Method and Contents of Maclaren's Exposition.**—The material is treated in six discourses. These take up the following portions of the epistle : (1) vs. 1-3 ; (2) vs. 4-7 ; (3) vs. 8-11 ; (4) vs. 12-14 ; (5) vs. 15-19 ; (6) vs. 20-25. The topics into which the discussion of this material is divided may be thus summarized :

1. General remarks about the epistle and its significance.
2. The writer and the persons addressed, vs. 1, 2.
3. The apostolic salutation, v. 3.
4. The character of Philemon, vs. 4, 5.

5. The prayer for him, v. 6.
6. The apostle's joy in his character, v. 7.
7. Love beseeching, v. 8.
8. The appeal of love, v. 9.
9. Approach to the subject matter, vs. 10, 11.
10. The fugitive slave returned, v. 12a.

\* The exposition here referred to is in the volume, *Colossians and Philemon*, by Alexander Maclaren, D.D., in the series of expository works, called *The Expositor's Bible*, published by A. C. Armstrong & Son, New York. Many of the books of this series are valuable to every student of expository preaching.